



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

resolving abbreviations, all the inconsistencies of orthography characteristic of that time, giving under the text the *variae lectiones* of the reprint of 1586, and references to the parallel passages of the Latin original. In his introduction the editor has condensed into a few concise remarks the estimate he sets on the piece as a dramatic production.

For the following volumes we are promised the *Farsas* of Fernan Lopez de Yanguas (1551), Juan de Paris (1551), Bartholome Palau (1552), Fernando Diaz (1554) and others.

HENRY R. LANG.

New Bedford.

Die Uebersetzungsliteratur Unteritaliens in der normannischstaufischen Epoche. Separatabdruck aus dem Centralblatt für Bibliothekswesen; by DR. O. HARTWIG. pp. 161-190. Leipzig, April, 1886.

The author of the above monograph calls attention to a subject of considerable interest and one the importance of which is, perhaps, in general, not sufficiently appreciated. He presents to us in a striking manner another of the manifold means through which Italy has exerted so marked an influence upon the culture and development of Western Europe.

In the introductory pages, we are by a rapid historical review reminded of the successive external influences which, from Classic times until the later Middle Ages, were brought to bear directly upon Southern Italy, and which were thence carried to Rome, and later northward, to be eventually disseminated over Europe. The first of these, the Greek influence, is too well known to call for comment, and its importance is already duly appreciated. A second wave of external influence is manifest several centuries later, that of the Byzantine Renaissance, which was also, though in a far less degree, an important factor in the social history and culture of the time. It is well to remember that it was Southern Italy which thus became the medium through which the culture of the Greeks percolated, as it were, to Western Europe.

In the ninth century, the island of Sicily was conquered by the Saracens and by them devel-

oped to an extraordinary degree. The author does not hesitate to say that this was done to an extent "which recalls the bloom of Hellenic times." The learning and arts of the Mohammedans, modified to some extent it is true by Greek influence, definitely established themselves on the Island, and, although the conquerors were never able to obtain a fixed settlement upon the mainland, their influence was very strongly felt there, particularly in matters of science and philosophy.

Next we have the period with which our author is particularly concerned, that of the Norman invasion and occupation of Sicily and Southern Italy in the eleventh and twelfth centuries. The influence of a race so able and intelligent was, however, far from ceasing with their political headship but continued on into the period of the union of the kingdom of Sicily with the Empire under Henry VI and, later, the famous Frederick II (1220-1250).

Dark as were the centuries which preceded the Mohammedan and Norman occupations, we find that the tradition of the ancient learning had not been entirely lost in Southern Italy. We know of the existence of schools of grammar and eloquence at Naples in the earlier part of the ninth century; the "most renowned medical school of the early middle ages," that of Salerno, acted as the medium through which the knowledge of Greek medicine was attained by Western Europe, while several distinguished jurists claim for Southern Italy an equally direct influence upon the legal systems of Europe during the Middle Ages, and hence also during modern times, through the "Wiederbelebung" of the Roman Law; but upon this point our author is not convinced. Other signs also indicate that the great intellectual activity of the twelfth and thirteenth centuries was not without its natural antecedents. The various influences at work, which eventually culminated in the great "translation activity" with which our author is concerned, are interestingly traced, prominent among them being the translation by the Archpresbyter Leo, in the tenth century, of a history of the "Battles and Victories of Alexander the Great," from the Greek, contemporaneously with which a considerable number of other translations were made.

With this amount of literary activity existing at a time when political struggles were so keen, we are not surprised that in the following centuries, which were comparatively calm, the production should have been much more vigorous. The most important factors are represented as being the mutual influence exerted by the Mohammedans and Normans upon each other when their relationship was changed from that of enemies to one of at least partial friendship; and, secondly, the commencement of a national feeling engendered by the struggle against the Lombards, which culminated at Salerno in 1077,—a struggle in which Normans, Italians, Greeks, and Saracens were united against a common enemy. This feeling is expressed in some verses by Alfanus, Bishop of Salerno, written about the same date. The alliance of the Norman dynasty with the Papal Court tended to increase this national feeling of unity, which had its literary outcome two or three decades later in Southern Italy in that outburst of Italian poetical composition which is definitely recognized as the origin of Italian poetry, so far, at least, as it has been possible to trace its origin.

It is with the literature of translation, however, that our author is concerned, and the amount he calls to our attention from this time on is surprising. All was accomplished under the Norman Princes, frequently under their personal supervision, or in the century after their downfall but while the influences of their rule still continued. Translations into Latin of Arabic works of Philosophy, Natural Science, Medicine, Mathematics, etc., were exceedingly numerous, while a large number, notably of Aristotle and Plato, were done from the Greek, all of them being works destined to exert influences of the most powerful kind upon the intellectual and moral development of Europe. Many were such as reached the rest of Europe through Southern Italy alone, and which, but for some such medium, would possibly never have been circulated at all. An enumeration of these translations would be impossible in the space at our command. They will be found clearly treated in detail by the author; and they show an amount of activity which will probably be a surprise to most readers, even to those who have long since recognised the im-

portance of Italy in the *Culturgeschichte* of Europe.

Among the prominent names of authors and translators, a considerable proportion of those occurring being Jewish, are Constantinus Africanus, who is credited with the translation of some seventy-six Greek and Arabic works into Latin and the production of several original treatises; Eugenius, Telesphorus, Doxopater, and Michael Scottus, (the author corrects the more usual spelling Scotus,) by whose assistance Frederick II. was enabled to send Latin translations of the works of Aristotle, with the commentaries of Avicenna and Ibn-Roschd, to the educational centres of the West, notably to Paris and Bologna. We are also told of Bartholomew of Messina, Faradasch ben Sâlim, Musa of Palermo, and John of Capua, a Jew who translated and "made accessible to Europe the oldest fables and legends of the Aryan peoples from out the valleys of the Indus and the Ganges."

These are but a few of the names which occur, and they represent but a small portion of the literary activity of the period. In the accomplishment of this work, Southern Italy may be regarded as fulfilling a mission, and at the close of this epoch we find that she had, in the words of the author, "handed on the torch of Greek intellectual life and helped it to kindle brightly anew;" he might have added, that the light thus disseminated was not from Greece alone.

T. MCCABE.

Johns Hopkins University.

BRIEF MENTION.

It is with pleasure that we are able to announce the renewed publication of *Le Français*, which for six years was under the editorial management of Mr. Jules Lévy, of Boston. Prof. Jean de Peiffer, of the New England Conservatory, has now assumed the editorship and, after one year's intermission, the 7^e Année, no. 1, gives us the usual table of Contents representing practical articles that bear on the French Language and Literature. This publication is in French and appears nine times a year; price, \$2.00. Rédacteur, Jean de Peiffer, New England Conservatory, Franklin Square, Boston, Mass.